

FLAGELLUM PLACIDIANUM

OR A

W H I P

F O R

PLACIDIANISM

W H E R E I N

Is detected and deservedly retorted the Notorious Absurdities and Scandalous Investive made by Mr. *Whalley* (on his Translation of *Ptolomy's Quadripartite* and his *Treatise of Eclipses*) against the laudable and genuine *Astrology*.

In his { *Pragmatical Epistles to his Reader.*
 { *Ridiculous Annotations.*
 { *Scurrilous Reflections on the Doctrine of Ho-*
 { *rary Questions.*

By *RICHARD GIBSON*, Student in *Astrology*.

He that is first in his own Cause seemeth just; but his Neighbour cometh and searcheth him.

G O S P O R T,

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Middle-Street, 1711.





The EPISTLE DEDICATORY.

T O

All the legitimate *Astrologers* of
Great Britain, that are not
touch'd with the Taint of
Placidianism.

GENTLEMEN,

I Make no doubt but you have seen the *Offspring* of Ptolomy, Call'd, *The Quadripartite*, deliver'd into English by the Hybernian *Midwife* Whalley. I doubt not also, but you have observ'd the *Vanity* of his Design in so doing, Viz. to render the authentick and graduated Art of Astrology we have and hold among us, as contemptible, as Pride and Scorn can make it, and to exalt above it the Doctrine of Ptolemy nicely Placidianiz'd, and affirm it The only true Astrology, calling ours Bombast Stuff, void of truth and groundless, if He design'd to Epitomize the Spleen of all that ever wrote against Astral Verity. I therefore

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THE EPISTLE DEDICATORY.

resolved to note his Annotations, and see whether He had managed the Matter so materially, as to induce us to subjugate our Reason, and lay our Experience in shackles, to submit ourselves Vassals to the overbearing Deluge of his invincible Reasonings : But, alas ! the Business is clear of another Nature ! Here's nothing but Egyptian Absoluteness and the power of Monkish Infallibility, zealously urged in Billingsgate Rhetorick, all which I could not read without a just abhorrence and detestation, nor read it fully out before I engaged my Thoughts upon an Answer, being willing not only to vindicate the Art, from which I have received so great and good Satisfaction ; But also to shew my Respect to its legitimate Professors, the meanest of whom I believe much more able for such an Undertaking than my self ; However I hope You'll not disdain my Dedication, nor discourage the Well-meaning of

Your affectionate
Brother in Art,

RICHARD GIBSON

Flagellum Placidianum, &c.

MR. *Whally's* spleen against the genuine and true *Astrology* is such, that with the common Artillery of the vulgar Adversaries to Art, (Malice and Ignorance) *he* thinks to work its utter ruine and extirpation, and that too, under the addle-Notion of *Reformation*, and reducing it to its primitive Purity, in order to which *he* not only banters the Art, but all-to-becalls its Professors: *Terms us so weak and Ignorant that we are not able to protect and defend it; tells us we have liv'd to see it detected and exploded; but with no manner of Sagacity and forcible Arguments doth he prove it, only useth such as he thinks very cogent; he tells us, Ptolomy was the only absolute Astrologer, and Placidus his only infallible Interpreter, he and his Patron the only Men (except Dr. Wright) that could unriddle Placidus. Those Arguments he esteems powerful enough with his corrosive Language to scoure us from our Reason and Experience, and holds our Art sufficiently detected and exploded, because he hath rudely rail'd at it, and set up his bombast Stuff against it: Such sort of Reformers we have more than a good* B *many*

many already, we have no need of their *Reformation*, and they plainly betray their *Ignorance and Weaknesses* to think, that we shall ever regard them.

But how ! (in the name of wonder) came those Sparks (that for many Years have taken such pains in their Writings to ridicule a *Monkish Religion*,) to be such sticklers for a *Monkish Astrology*; considering too how often it has deceiv'd them in their *Predictions*, and made them excell no other Artists in any thing but Bounce and Bluster; so that if their Rules be *Secrets*, 'tis only in this, that they never discover their Virtue, nor tell any Body wherein it consists; however they might have kept their fine Fangles to themselves, and not have been so troublesome to us with their noise and nonsense.

Mr. Whalley can say, *He that exposeth himself to the Publick in anything, that may continue, and hath the least Sense or Value for the Reputation, either of himself or the Subject he writes of, ought very cautiously to consider, & have a special care how he presents either the one or the other, to the reproachful Censures of the ingenious part of future Generations, which (when not able to speak for himself,) will bring a stink upon his Memory, worse than that of putrify'd Carrion or Assa fatida.* Here he verifies the good old Proverb, 'tis far easier to give good Counsel than to take it, for most of his *Annotations* run clear counter to this Advice, wherein (without any

any regard to his own *Reputation* or the *Subject* he writes of) he hath most shamefully incurr'd the just Indignation of all the ingenious and legitimate Sons of Art, by his unjust *Censures* and reproachful Expressions, which shews he stands in need of *Assa fatida* to his own Nose, to repel those unfavoury Effluvia's he so rudely belches in the Faces of his Betters, which will bring a stink upon his Memory, when the Memory of those he would extinguish will sinell most fragrant.

The Man was once under the same Delusions with us common Pretenders, but now his Eyes are open to behold wondrous things out of the Law of *Ptolomy* by Virtue of a pair of *Placidian* Spectacles which he persuades every one that will hear his Tale to make use of: But this is the common Lerry of every Changling in any Profession, and therefore the less to be regarded.

The first and only Man of the English Nation that set up for this Reformation (alias Deformation) of *Astrology* was, (so far as Mr. Whalley could inform himself) Dr. Francis Wright ; a Man of great Learning and Study (saith he) but peevish and humourfome ; as indeed most *Placidians* are, when they meet with Men they can't outvie in Learning, nor dare them out of their Reason and Experience : This wise Man (of Goram) had the vanity (it seems) to attempt the seduction of Mr. Lilly, Mr. Becker, Mr. Gadbury, and Sr. George Wharton: But they were Pillars too strong to be shaken by his old

Noddle, tho' he run with all his might against them: For alas! that which he would have them reassume, was nought but the truthless and useles Matter they had upon mature Deliberation rejected.

This repulse put the Doctor into such a pett that he resolv'd this rare Arcanum should die with him; but by meer chance, one had the good luck (with wonderful Labour and pains) to glean it from him. A notable Gleaner too! So cunningly to get the whole Crop from the old Gentleman. Well, he having got this great Talent, resolves to put it to use, and out comes two Books well freighted with its Rarities, and in the Imparative Mood explodes the legitimate Astrology to set up this Come-by-chance in its stead: Which had the luck to profelyte Mr. Whalley, and he to retaliate so great a Favour, sets himself to work to translate Ptolomy's Quadripartite, and therein takes abundance of pains to vilifie the Art from which he was departed, and to let the World know what mighty matters he and his great Patron had discover'd for them: Willing all to turn Runagado's too as well as they, and admire nothing but their Bell and Dragon: Thus have we the true History of our English Placidiaxism, so much contended for by Mr. Whalley, and by him call'd a thing of Antiquity, because 'twas got from a doting old Man: Whereby we may see 'tis he, (not we) that makes a stalking Horse of Ptolomy, to bear such Asses Burdens.

Ptolomy could say, *Hanc unam scientiam esse viam ac semitam, ad sciendum DEUM altissimum*, this one Science is the way that leads to the knowledge of the most high GOD; but it would be a way that would lead us from GOD, should we (with Mr. *Whalley*) presume to make it a Corridor with his Word, or any of its Authors a Corridor with him in Absoluteness and Infallibility: Hear Mr. *Whalley* speak, for if I (saith he) may without Offence make a Comparison, (such a Comparison is very offensive indeed Sir.) *As the Bible is in Divinity the principal Fountain, whence all other Books have their Original; so all other Books conformable to the Divinity of Astrology, must derive their Original from this of the Quadripartite; for there is nothing in Astrology but what is there comprehended, nor nothing there comprehended but the Quintessence and Divinity of Astrology.* Hold, good Sir, the Bible was indited by the Divine Inspiration of the holy Spirit, and written by holy Men Divinely inspir'd, and a Divine Command laid on all Men, not to add, nor diminish, upon no less Penalty than eternal Damnation: But we Acknowledge no such Original of *Ptolomy's Quadripartite*, nor dread we such a Doom, therefore we make no Scruple to add or diminish, where and when we see Occasion, keeping close to the true Principles of Art: Which Liberty the great and painful Students therein in all Ages assum'd, and by that means brought it to that Model and Im-

provement in which we now enjoy it: But Mr. *Whalley* would preremptorily confine us to the *Quadripartite*, and esteem it as the Standard in *Astrology*, roundly advising us to abdicate those worthies, and implicitly depend upon its Precepts, tho' we are sure, there are many material Matters in Art not there mentioned, and many things there mentioned hardly of the Essence, much less the *Quintessence* of Art, as he vainly prates: For if there be nothing in *Astrology* but what is comprehended in the *Quadripartite*, to what purpose did *Ptolomy* write his *Almagest*? Or what need is there Mr. *Whalley* should translate it? Is it only to give him an Opportunity to *Annotate* as absurdly upon it, as he hath upon the *Quadripartite*? And further urge his ridiculous Theam, that Art must not be allow'd, the wiser for Age and Experience 'tis true, he tells us, *Experience is the only Touch-stone Astrology can be try'd by*, but then he means only the little diminutive *Experience* that he and his tribe can scrape together in Favour of their Art, which is no more to ours, than a Mole-hill is to a Mountain, though they vaunt more with their *Gleanings* than we with our great Crop.

We honour *Ptolomy* for the Principles of Art he took the pains to collect (not to coin) and leave us; so do we, *Haly*, *Bonatus*, and *Cardan* for their learned and laborious Volumes; we also venerate *Regiomontanus* for shewing us the rational Division of the Heavens,

vens, and the famous *Morinus* for demonstrating to us their Significations, we are indebted to the laborious *Argol*, for his Tables and Method, and to the learned *Naybode* for his Measure of time in Directions: The rational and experimental Improvements those Worthies have made, are (by the *Placidians*.) stil'd *Innovations*, the better to put a Gloss upon the neglected and rejected Stuff they would revive and innovate among us, and reduce all Art to *Ptolomy* and *Placidus*: Tho' neither of them ever demonstrated the influential Virtue of the Aspects like *Sacrobosco*, and Sir *Christopher Heydon*, nor ever defin'd an Aspect like the Ingenious *Kepler*, no nor ever defended the Art like *Bellantius* and Sir *Christopher*: Which plainly shews us that Art was not meerly mur'd up in their Craniums, but that other Men had Talents to diffuse as well as *Ptolomy* and *Placid*. And none of those learned Votaries but were as capable of expounding *Ptolomy* as *Placidus*, nor were there any of our *Britannick* Students of note, but understood *Placidus* as well as *Dr. Wright*, or his *Gleaner* either: Nay there are those now living among us, that believe they can lecture both *Ptolomy* and *Placidus*, with much more Sence and Sincerity than *Mr. Whalley* ever did those painful Sons of Art he so boldly banters; but having (by his Learning and great Parts) conjur'd *Ptolomy* from the vatican, and proclaim'd him the only Pontiff in *Astrology*; and *Placidus*

his Cardinal Primate, Legatus a Latere and principal Expofiter; Dr. *Wright*, Primate of great *Britain*, Mr. *Whalley* Provincial for *Ireland*, and his great Patron Provincial for *England*: To work they go to fcourge us (the true Roman Method) from our Hereſie (as they call it) but after the way which they call Hereſie ſo will we Study and Practice the Art of our Fathers, neither owning thoſe Mens uſurp'd Authority, nor dreading their Anathema's.

We own *Ptolomy* a great Father in *Aſtrology*, but not the perfecter of it; *Ars longa vita brevis* (ſaith *Cardon*) a great *Aſtropher*, and a great Phyſician too; 'tis not one Man nor one Age that can perfect an Art: *Hannibal* and *Scipio*, the greateſt Soldiers and braveſt Generals in their Age, but the world ſince hath produc'd many ſuch; *Columbus* and *Drake*, famous marine Commanders in their time, but the Age ſince has been grac'd with as great *Neptune's* as they; and all knowing Men can and will readily confeſs, that thoſe Arts are wonderfully improv'd: But Mr. *Whalley* would preach (or rather prate) us into Sluggiſhneſs, and what hath been in many Ages curiouſly weav'd, he would have unravell'd, and the World muſt be no wiſer than it was Fifteen hundred Years ago, according to his Computation of the Age *Ptolomy* liv'd in. And now I come to his *Annotations*.

Senſibus hac imis (res non eſt parva) repones.

*Afford these Lines a Place amidst your Senses,
And be not gull'd by Specious Pretences.*

In his Annotation on Chap. 1st. he saith, B. I.
*'Tis plain that Ptolomy either was unacquaint-
ed with the Heliocentrick Aspects or otherwise
thought them of no Efficacy in respect to Bodies
and Things Sub-lunary.*

*'Tis plain indeed, that he knew little of
Heliocentrick Aspects, because he knew no-
thing of Heliocentrick Motions, therefore
could not be well skill'd in Heliocentrick In-
fluence: But he that believes the Copernican
System, must confess Heliocentrick Motions
and Aspects, and then must allow them
some Energy.*

In his Annot. on Chap. 3^d. he tells us, B. I.
*that of all Nations this Doctrine of Astrology
was most perfectly known to the Egyptians, and
that Ptolomy's being the only true Astrology,
whatever else we have under that Title, is not
only fallible but Groundless.*

*That the Egyptians were well skill'd in
Ptolomy's Astrology we make no question that
his Astrology is true, so far as it depends up-
on the true Principles of Art acquired from
his Predecessors and Contemporaries, we
freely assent; but to affirm it compleat and
infallible, and discriminate its Cultivati-
on and Improvement, we dare not become
guilty of such a Presumption, nor claim
such an open War against Ingenuity and Ex-
perience,*

Ptolomy

Ptolomy himself he far exceeds that can Perfection reach; nay's something more than Man

B. 1. In his Annot. on Chap. 16th. he saith that *In the Vulgar Astrology a Star is Esteemed Oriental, from the 4th House to the Asc. and from the Asc. to the M. C. Well, we do so; and we think it is very Reasonable so to do; for seeing the Heavens are (by the Meridian) divided into two grand Parts, East and West, we call the Eastern Part thereof Oriental, and the Western Part Occidental, just as the Heavens are again divided into 2 equal Parts (by the Horizon) North & South, we call the upper Hemisphere, Meridional, and the lower Septentrional: And now, (good Mr. Whalley) why must we be stigmatiz'd Vulgar Fellows? And this sort of Astrology call'd base and unworthy (for so the Word *Vulgar* signifies) Oh! We beg your Pardon Sir, we have got the Cause on't now: 'Tis not that we deviate from Reason and Truth, but we do not precisely (it seems) tread the Steps of *Ptolomy*, he will have only the Space between the Ascendent and M. C. call'd Oriental; and the Space betwixt the M. C. and Cusp of the seventh Occidental: The Space between the seventh and fourth must be called Occidental Oriental, and the Space betwixt the Cusp of the 4th and Asc. is Oriental Occidental. Behold here, you that are Impartial! A mighty difference indeed, well worth a Bluster; only the vulgar Astrology must be accused by this vulgar Antagonist, and buffeted for every minute Misdemeanour, tho' but Imaginary;*

imaginary ; but when an Adversary lies *Perdu* for an Advantage, he's often found to let fly at Shadows instead of Substances, and with *Caligula*, make Cockle-shells serve for Trophies of Sham-victories, rather than be destitute of Bounces and Bravado's.

In his Annot. on Chap. 16. he saith, *That tho' Ptolomy had not known, or rather taken notice of more Aspects than the four Zodiacal Configurations, besides the Conjunction, yet that ought not to hinder others from doing what experience says constant Amen to ; Yet will not he hearken at all to the constant Amen of Reason and Experience too, in Favour of those Rules, he calls Common Astrology : But his main Aim here is to prefer his Mundane and Zodiacal Parallels, and the new Aspects of Kepler ; Fopperies that he makes ten times more noise about, than we noisy Pretenders (as he calls us) make about the more genuine, and much more powerful Rules of Art. In the common Astrology, (says he) the Quintile and Biquintile are held to be good, the Semiquadrate and Sesquiquadrate bad ; but we know that among the Common Astrologers these Aspects are commonly disregarded, & therefore ought not to be thus urged against them. The Conjunction (he says) is on all Hands owned to be good with good Stars, and with the Malevolents bad : From whence he infers that, the Sextile and Trine of the Infortunes are bad, and the Square and Opposition of the Fortunes good : So that ill Men (by Nature) must never*

B. 1.

do

do good, nor good Men never do ill, tho' common Experience teacheth us the contrary.

B. I. In his Annot. on Chap. 18th. he useth a deal of Pride and Prate about his taking the Antiscion of a Planet with Latitude, and we, (*Common Novices*) doing it without. We compute them according to the Antiscion of Signs, and so the Antiscions are more fixed: He takes them according to a Planet's Latitude, and so makes them more variable. Now as we differ in their Computation, so also do we dissent in their Effects: We account the Antiscions good, only with this difference, that an Antiscion of an Infortune is not so good as the Antiscion of a Fortune, and this is according to what we hold of the good Aspects, the Sextile and Trine: But he will have the Antiscion of a Fortune good, and the Antiscion of an Infortune Evil, and so they also account of the Sextile and Trine Aspects, they depending only upon the Nature of the Planets, but we also lean upon Harmony and Proportion; therefore we say it is the Declination of the Signs, and the Motion of the Sun that lays the Foundation of the Antiscions, for he still makes the Days and Nights equal, when in one Antiscional Sign to what they are when he's in the other.

The Antiscional Signs are *Aries* and *Virgo* *Taurus* & *Leo* *Gemini* and *Cancer* these being equidistant from the Equinox and Northern Tropick So *Libra* & *Pisces* *Scorpio* & *Aquarius* *Sagittari* *Capricorn* & are Antiscional Signs,

Signs, being equidistant from the Equinox and southern Tropick: Those are the Antiscions in Signs, therefore to find out the Antiscional Degrees we have no more to do than to subtract the Degrees a Planet is in, from 30 Degrees, and the remainder Points out his Antiscion: As for Instance, a Planet in 1 Degree of *Aries* casts his Antiscion to 29 Degrees of *Virgo* & a Planet in 29 Degrees of *Virgo* casts his Antiscion to 1 Degree of *Aries* & this is a mutual Antiscion, or as the *Placidians* term it, a Zodiacal Parallel. Hitherto of Antiscions when two Planets are both on the one side of the Equator, but there are also Parallel Distances when the one is on the North, and the other on the South side of the Equinox; & in this case *Aries* & *Pisces* *Taurus* & *Aquarius* *Leo* & *Scorpio* *Virgo* & *Libra* are Parallel Signs, but such as (like the new Aspects of *Kepler*) we think of little Moment, only they serve the *Placidians* to make a noise with.

Indeed all opposite Signs are Parallel distances from the Equinox and Tropicks: & so *Aries* & *Libra* *Taurus* & *Scorpio* *Gemini* & *Sagittari* *Cancer* & *Capricorn* *Leo* *Aquarius* *Virgo* *Pisces* Parallel Signs, & the greatest of Parallels too, yet shall we find our *Placidians* Assign more Business one of those poultry Parallels, than to one of these great and mighty Ones, only because this hath the Misfortune to be called an Aspect, and their tawring Lerry is Parallel: *Parallels in Mundo*, *Parallels in Zodiaco*, *motu cum rapto*, and *motus Simplex*, with which Cant and Cadaverous Language they think to canvas us out

out of our Art, and make the World believe we are as simple as they are fawcy, because we won't bend the Knee to an Idol that was never thought worth one, untill a *Monk* (an Idol-propagator) erected it anew, and now his new Disciples loudly bawl out, great art thou O *Bell* and great are thy *Votaries* !

B 2.

In his Annot. on Chap. 10th. he hath another mighty Charge against the Common (alias the true) Astrology, that, *If at the Suns Ingress into Aries a Fixed Sign Ascend, then one Figure is to be accounted sufficient for to judge the State of the whole Year ensuing : But if a Common Sign ascend at that time then two Figures are to be set, one for his Ingress into Aries and another for his Ingress into Libra And if it chance to be a moveable Sign that then ascends, we must erect a Figure for every Cardinal Ingress, and from thence deduce the Judgment of each Quarter.* Now true it is that two great Authors in this Art were of this Opinion, *Bonatus* a learned *Italian*, and *Haly* a most famous *Arabian* ; And it is a Doctrine that appears rational enough : But because of the Doubtfulness of the true Sign ascending at that time, and the natural force of the four Cardinal Ingresses, not one in ten among the common Astrologers ever stedfastly embrac'd it, & therefore this is but one of Mr. *Whalley's* common and causeless Invectives against them ; but here he's a little more genteel than usual ; for, *he hopes he may be excused. for adhering to the Rules* of

of Ptolomy since he's free to leave every one else to their Liberty. A courteous Indulgence indeed ! To leave us that which lies not in his power to take from us ; besides, he's come too late for an excuse after all his Ribaldry and Railery against us, tho' we more truly adhere to *Ptolomy* than himself in the true Principles of Art ; for that which makes the Dissent is of little Moment, tho' they make a great noise with it, and is indeed the Doctrine and Documents of the Monk *Placidus*, and not *Ptolomy*, let them prate what they please ; therefore we may much more truly (than Mr. *Whalley*) *Lament the wrong done this most Divine Art*, by such as he, who, neglecting and despising the more Orthodox and Genuine Rules thereof, would *Substitute mere Chimera's and conceited Whims* (altogether truthless and useless) *in its place and stead* : And when he has made an unfeigned Recantation, and truly aton'd for his unmannerly treating us, then We'll tell him more of our Minds : But we expect no such Ingenuity from an high-conceited *Placidian*.

In his Annot. on Chap. 12. he charges the Common Astrology again with monstrous Absurdities, that *In our Considerations on Annual Revolutions and Quarterly Ingresses we consider (together with the Ingress it self) the new or full Moon next preceeding and succeeding the Ingress, and in Monthly Observations we mind all the New and Full Moons of the Year ; but according to his Prince of Astrologers*

B. 2.

gers we should only observe the new and full Moon preceeding the Ingress, and not also that which succeeds it, and for Monthly Matters we should mind whether it was a new or full Moon that preceeded the Ingress, and accordingly make use of the new or full Moons every Month during that Quarter till the next Cardinal Ingress

Sometimes Mr. Whalley is Tooth and Nail for a natural Astrology, and here he's for interrupting it in its natural Course, half the Lunations must not concern themselves in Annual, Quarterly, nor Monthly Matters ; what wou'd he have them do I wonder, mend old Shoes, or make new ; or run the hazard of a whippingPost for Idleness ? no sure Let no such thing befall them, (good Sir) but let them quietly pursue the Business God and Nature have assign'd them, and don't be so viperous against those that think they have Ptolomy as much on their Side as yours, and the true Fundamentals of Art much better, more natural, and less Arbitrary, than the Rules you would oblige them to : But Sir there are some no mean Students in this Art, that will consider none but the Cardinal Ingresses themselves, for Quarterly Predictions ; and observe the Lunations (viz. the New, Full, and Quarters of the Moon) only for Monthly Judgment ; not omitting to take notice of the mutual Aspects and Transits of the Planets that happen in both : And must these too be lash'd with your Placidian Whip ? No doubt on't, for we find Monkish Astrology is like Monkish

kiss Divinity, 'twill admit of no Rival : No Divinity, be it never so Divine ; But must be called Heresie, and so no Astrology, be it never so truly Astrological ; But must be stigmatiz'd common, and its Professors, Ideots ; meer Ignoramus's ; not good enough to carry a Rag in their hands to wipe the Shoes of a *Placidian Rabbi*, though they may be able (perhaps) to wipe his Nose.

In his Annot. on Chap. 17th. he is said B 3.
to puzzle his Umbles to darken the light of *Ptolomy's* Pen about the Influence *he* there freely assigns to the *Nodes*, call'd the *Dragons Head and Tail* ; but he would not have us think that *Ptolomy* means there is any Influential powre in those *Nodes* ; But because when the *Moon* is in her *Nodes*, she's on the *Ecliptick-Line*, and therein lies the knack of Vertue. A pretty shift is here to make a paultry Cavil, did ever he, (I wonder) catch the *Moon* in her *Nodes* out of the *Ecliptick* ? No, he saith, that when she is in her *Nodes*, she's on the *Ecliptick* : A witty discovery truly, and a pittiful Evasion ! Then he goes on, and argues, that seeing these *Nodes* are neither Bodies, nor Rays of Bodies ; but Points, at which the *Moon* intersects the *Ecliptick*, 'tis certain they cannot have any such Influence as the common *Astrology* attributes to them. Whether they have Influence or no, we are sure they are significant ; But Sir your beloved *Parallels* are neither Bodies nor Rays, but Points much more variable and uncertain

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than

than the Nodes, therefore 'tis certain they cannot have any such Influence or Vertue, as the *Placidian Astrology* attributes to them; 'tis a Parallel Argument, Sir, and therefore it ought to be accepted: So also is Part of Fortune but a Point, though the *Placidians* make a fearful Pother about it.

In Chap. 18th. B. 3. P. 133. *Ptolomy*, according to Mr. *Whaley's* translation gives us another notable hint of the Virtue of the Nodes, telling us that *the Moon with them makes the Mind quick, active and moveable*, (and so indeed She doth, and that to Virtue and Goodness when with her Northern Node; but to Vice and Deceit when with her Southern Node) to which Mr. *Whaley* hath little to say in his Annotations here, only refers to what we can find in that on the foregoing Chapter, and there we can see nothing but a little Nonsense, which we have already answer'd; onely he endeavours to keep to the tenour of his design in rendring *Ptolomy* into English, which was to make us believe that *Ptolomy* was an errant *Placidian*, and *Placidus* an absolute *Ptolomean*; and that nothing is to be call'd *Astrology*, but what's from those two well blended together; nor any to be esteemed *Astrologers* but their Disciples, and such of them too as can stoutly rail at the *Common Astrology*. Therefore let those that admire the dust he has rais'd about his translation retribute to his
Praise,

Praise and leave us in the quiet possession of what we have of *Ptolomy* among us, better senc'd and more impartial.

In his Annot. on Chap. 9th. he tells us, *It's plain that Ptolomy had no regard to the 8th. House, or it's Lord for the cause or kind of Death, as is most absurdly taught in the Vulgar Astrology*; but he conceals that it is also as plain that he there says nothing against it, but if he had directly oppos'd it, that makes no great matter, for tho' we own *Ptolomy* a great Astrologer; yet are we far from allowing him a Monopolizer of all the Art then in being, or an absolute Foreteller of what should in future be discover'd by Men of equal parts and industry with himself: We have had many famous and great Astrologers in all ages since him, capable both to correct and improve the Art he left us. Had *Ptolomy* a greater Patent for Astrology than the great *Hypocrates* had for Physick? Many famous Physicians have presum'd to correct and improve the Art of Physick since him, and yet have him in perpetual veneration, and so have we the great and famous *Ptolomy*; Yet we know *Ptolomy's* Astronomy hath been much corrected and improv'd, and then why not his Astrology? But Mr. *Whalley* is so dogmatical in his Opinion, doting so much upon *Ptolomy*, bedeckt with *Placidian* absurdities, that he would needs have us Sacrifice all learning and learned Men to that his beloved Idol, that he and

B 4.

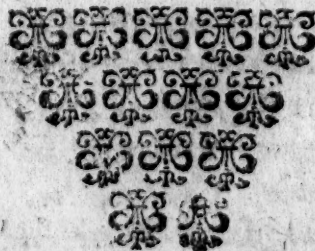
his great Patron may be acknowledg'd the only true Preceptors in Astrology, and their puny Pupils the only true Astrologers: But we are not so inveagl'd with his Mountain, as to admire the Mouse it hath produced: We have many good Authors, many good Reasons, and multitudes of experiments on our side, continually vouching the truth of our principles and precepts; so that we are neither to be wheadl'd out of them by the plausible and subtle *Inuendo's* of our pretended Friends, nor bounc'd out of them by the proud insults and severe *Scrappado's* of our profess'd Enemies: Therefore 'tis a *Herculean* task, and a meer Labour in vain, that Mr. *Whalley* has undertaken, to think to drive us from our strong holds into his wooden sconces: No, we are much better Disciplin'd, and a little better spirited than so, we shan' desert our *Hannibal* leaders, because some *Phormio's* have presum'd to lecture them, nor think the worse of our Art, for its being attak'd with scorn and contempt, seing we are still in a capacity to scorn and contemn the Assailants: For tho' we are rail'd at, we are not Routed.

And now, e'er we conclude, let us mind how consonant Mr. *Whalley* himself is to the Doctrine of the *Quadripartite*, seing he would to strongly impose it upon others; *Ptolomy* in Chap. 20th. (speaking of the distribution of the Signs to the Planets for their Houses) saith, Saturn hath the Signs
for

for his Houses that are in Opposition to the Luminaries, not only because those Signs are Cold and Winterly; but also for that the Aspects made by Opposition do not combine to do good: But Mr. *Whalley* (in his Annotation on Chapter 16) saith, that in, *Crowds of malevolent Directions to the giver of Life, which otherwise fail not to give Death, whenever but one Square or Opposition of Jupiter or Venus have interven'd, they have never fail'd to preserve Life*; And this (he saith) his learned Patron hath amply demonstrated: Thus we see, they can demonstrate and remonstrate what they please, tho' we must not, and that it is not the Doctrine of *Ptolomy*, but *Placidus* he sticks so closely to: *Ptolomy* hints that there are *Parallels in Mundo and Parallels in Zodiaco*; But 'tis *Placidus* and our noisy *Placidians*, that vouch them to be such Wonder-working Geer, that they can blow hot and cold, kill and make alive, and do e'en what they please to assign them.

But hath his Patron so amply demonstrated it? Then will we demonstrate him as amply contradictory to Mr. *Whalley*. In his Almanack for 1703. in his Judgment on the Autumnal Ingress He hath these very words upon an Opposition of *Jupiter* and *Venus*. *Venus we find in Scorpio, in Opposition to Jupiter in Taurus, and both Cadent, 'tis an odd Position, and from fixed Signs, which makes it the more observable*; I cannot think what can be the meaning on't, I take it to be a
lewd

lewd Intriguing Position, and am mightily persuaded we shall hear of some strange sort of lewdness, either acted or contrived in order to it, either soon after the Ingress in September, or about the begining of December: Perhaps it may spend its Force also on Women in general, and give some sort of Diseases common to their Sex, more than usual, and those too to such as are Child-bearing Women. Here is a good and pertinent Judgment on the Opposition of the Two Fortunes; but not at all pertinent to Mr. Waley's notion of their constant benevolence, and the wonderful Good he affirms to proceed from their Square or Opposition: Nor was it at all pertinent for him to dedicate his Pamphlet to that Person, who constantly in his Annual Judgments takes notice of Ingresses Cabalistically; and of the Preventional and Postventional Lunations, and hath a long tome (to my knowledge) practised, in *Horary Questions*; all which, Mr. Whalley ridicules, Banters and Buffoons like a Bouncing Bully.





Horary Questions Vindicated.

MR. *Wballey's* Zeal, for his new Art, has begot in him an excess of contempt against the old, and made him think it hard to find out scurrility and Scommas enough to express himself against it : What *Ptolomy* saith, is all Art, tho' never so inconsiderable ; and where *he's* silent, there's no Art ; and at this absurd rate he argues against us the Doctrine of Horary Questions is a useful and necessary part of judicial *Astrology*, and (if rightly understood and carefully practis'd) is as infallible as any part of that Science, and this I can avouch by more than a multitude of experiments, but *he's* for nullifying it, or making it of no validity, because *Ptolomy* (he saith) no where asserts it ; nor hath he produc'd one word of *Ptolomy* against it ; nor indeed could he well do so, for *Ptolomy* having strenuously asserted the Influence of the Stars on the Persons, Actions and Passions of Men, left room to posterity to make all decent Use and Application of so Copious and Emphatical a Theam : Not believing himself what Mr. *Wballey* would insinuate, that he had forestall'd Invention and laid an Embargo on the ingenuity of succeeding

succeeding Generations; but we'll hear Mr. *Whalley's* tale out in this Business.

But as to the Doctrine of Horary Questions, there is not any thing, any where throughout the whole Subject, (meaning the Quadripartite) that lends it the least Countenance imaginable, by which it seems, as if the learned and wise Ptolomy thought it not worth so much as one single Word of his in favour of it; or otherwise left us room to conclude, that neither he, nor any of the Egyptian or Chaldean Astrologers knew any thing of it.

There is not any thing, any where, in the Book itself that offers it the least discountenance, by which it seems Ptolomy was too wise and wary to revile or discourage it, and left us room to conclude it a great Argument of Folly and Envy in any Man to contradict, gainsay or condemn what he hath no skill in: But here Mr. *Whalley* discovers his Ignorance in the History and notion of the *Egyptians* and *Chaldeans*, who were wont to apply their Art to the meanest of uses, and to such particulars as could not be deduced from Nativities, and therefore must have a sence of Horary judicials.

He might as well have undertaken to prove there are no such things as horary doubts in the minds of Men, or deny that the Stars move those *Impulses*, as question their resolution from Art, when seriously premeditated and sincerely propounded: In doing this he arraigns our Principles and Experience, and makes himself unworthy

of a Disputation : For to what purpose is it, to dispute the worth of Grammar, to one that denies the use of the eight parts of Speech ; Or what boots it any Man to discourse the excellency of Arithmetick, to one that denies the use of the nine Digits and Cypher, or disowns the veracity of those things that are daily vouch'd with a *Prabatum*.

And indeed, saith he, to give my thoughts freely of the matter, I cannot think it reasonable to believe, that any People that had so close a regard ; as, by the Quadripartite, the Egyptians seem to me to have, for a truly Natural Astrology, should any way beed a thing of so uncertain a foundation as that of Horary Question.

The *Quadripartite*, it seems, is all the History he hath of the Egyptians, and one would think him an *Egyptian* (alias a *Gipsie*) by his Cant and close way of Reasoning : *And indeed to give my thoughts freely of the matter I think it reasonable to believe, that one great Reason why he envies so much the Doctrine of Horary Questions is, the ill Success he met with in his Practice, which made him blame the Art for what himself was blame worthy, else he could never call its Foundation uncertain, when it stands upon the same Foundation as other parts of the Art do : Its Rules being deduced from the Planets, Signs, Houses of Heaven, Aspects, Dignities and Debilities of the Planets ; all*

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which

which influre the Minds, as well as the Bodies of Men, and this his beloved *Quadrip.* vouches : Therefore 'tis as *natural* and *certain* as any other part of *Astrology*, and its truly radical Schemes more fundamental and less arbitrary than *Electional Figures*, unless it be such times as chance more than will Elects, and then 'tis rather a *Radix* than an *Election*.

If there be an Astrology, as undeniably there is, it must be Built upon a foundation, natural, certain, and always the same, as the Doctrine of the Quadripartite most truly is.

If there had not been an *Astrology*, as undeniably there is. we had never been troubl'd, with such trash and trumpery against it, by one that pretends to be its Friend and Favourite, and yet is twatling of its Foundation and objecting its natural Verity : Or if there had not been such a Man, as *Mr. Whalley Astrology* might have wanted an Amphibious Animal, a pretended Friend and a real Enemy ; A Bi-fronted *Janus*, look one way upon it, and the other way from it ; A double Headed *Hydra*, wear the Golden Name of an *Astrologer*, and use leaden Arguments against the Art ; Pretend to Kiss the fair *Urania* and go to Bite off her Nose.

But all the Foundation there is in Nature, for the Doctrine of Horary Questions, is the consideration of the position of Heaven at the uncertain and too often doubtful Impulse
of

of the Mind, supposed to be caused by the Influence of the Significator, representing the thing enquired of in the Nativity, which (in my Judgment) bath little or nothing, if any thing at all, in it.

Here he Speaks like the Delphian Oracle, great, with ambiguity and doubtfulness : All *Astrologers*, that have been conversant in *Horary Astrology*, have vouched a Birth of the Mind, as well as a Birth of the Body, in both which there may be false Conceptions and abortives : Therefore they wisely advise us to be so wary as to consider whether our Figure be Radical before we venture a judgment, that we may not bring the Art, nor our selves into Contempt : Give no judgment, nor erect any thing, saith *Hermes*, before you understand the Intent of the Querent. for many ask they know not what, and cannot express what they intend : This is the Course the careful Physician takes with his Patient, and the wary *Lawyer* with his Clyent, before they proceed to their Judicials : And thus do we proceed upon a Rational and Genuine impulse of our Querents Mind, and not upon a spurious and doubtful motion, as Mr. *Whalley* insinuates : And we do believe it caused from the Energy of its Significator, tho' he thinks *there's little or nothing in't* ; But we *think* his judgment *little or nothing* worth in the Matter, unless he had assign'd us some other Cause, and asserted it with more forcible Reasons,

than is usual with him : But let him go on, and disgorge the rest of the Crudities he's stufft with.

But if there be any thing in it, as at present I incline to believe there is not (more than meer Chance or Geomantick-like Lot) it must undoubtedly be Built upon a Foundation conformable to Natural Causes and consonant to this Doctrine of the Quadripartite, and not upon imaginary, unnatural, arbitrary Whimsies like those of Geomancy and the Common Astrology.

The Doctrine of the Quadripartite and the Common Astrology, the Common Astrology and the Doctrine of the Quadripartite, and so he goes round like a Horse in a Mill, Blinded with Zeal for the one, and prejudice against the other; crams us with such fulsom Repetitions, Heterogenous Comparisons and nauseous Expressions, as his *Whimsical, Arbitrary Pate* can invent. We are well assured the Doctrine of Horary Questions is Built upon a Foundation conformable to Natural Causes, and that they exert their force here as much to the Matter, as in any other *Astrological Figure* : Therefore his terming it *meer Chance and Geomantick-Like Lot, imaginary, unnatural, Arbitrary Whimsies, like those of Geomancy and the Common Astrology*, is such a Bead-Role of Antick appellations, as never dropt from the Pens of the common Adversaries to Art, *Picus, Gassendus, Chambers, Holmes, Moor*, had all more Manners and less Malice than *Whalley*. This

This in short, saith he, is my opinion of the Doctrine of Horary Questions.

And this in short is my opinion of Mr. Whaley, that he was either very Ignorant in that Art, or very Careless in its Practice, that he could acquire no better Experience therein: And indeed it is a doubtful and difficult Business whether to charge his Malice or Ignorance with his comparing Astrology to Geomancy, when perhaps it may be the effects of both Malice and Ignorance, seeing he appears full fraught with both.

I wish with all my Soul, saith he, some that can or know any really true, convincing Proof to the contrary of my Suppositions; would, for the better restoring that Branch, to an undoubted certainty, lay their Reasons before the World to be scan'd, and duly inroll'd with others, the undoubted certainties of Astrology.

I wish with all my Soul the Noble Art of prescience from the Stars were wholly freed from such poultry Professors, that before they are well inform'd, dare move their Viperous Tongues and Pestilent Pens against it, and then pretend to wish for a better information, when their proud insulting Stile presumes none can be given them: For as to the really true convincing Proofs he calls for, he's Cock-sure we can bring none to please him: For he tells us, they must be consonant to the Doctrine of the Quadripartite, and the Quadripartite, he saith, no where takes any notice of it;
How

How well then shall we be fit to bring our Reasons to such a Market? But let us mind that here he allows the *Doctrine of Horary Questions* to be a *Branch* of the Art and would have it *restor'd*, should the indefatigable pains he has taken to lop it off prove in effectual; and truly if he had ever *scan'd* it as he ought, we had never been troubled with his reasonless Reasonings against it, he would not then have calld out so loud to have it *exploded for an Imposition or injurious Intrusion*; but have known it to be an essential part of this *Divine Art*, according to the testimony even of *Ptolomy* himself, who tell us *Astrology* is *Macrocosmical* and *Microcosmical*, *General* and *Particular*; That from the First, we Predict the Actions and Accidents of whole Countries, Cities and Towns; And by the Second, we Prognosticate events incident to individual Men, Women and Childrens, and that all are deduced from the same Natural Causes, *i. e.* The Positions, Motions and Configurations of the Heavens and Heavenly Bodies: So *Hermes*, much older than *Ptolomy*, affirms there are three Ways remarkable for the discovery of the Accidents proper to Men; the Nativity of the Person, the Birth of the first Child, or a Question well ponder'd and affectionately propounded: But Mr. *Whalley* (like *Solomon's* spark, who thinks himself wiser than seven Men that can render a reason) believes it of no more Virtue than

than *meer Chance or Geomantick-like Lot* : 'Tis such *Protean Artists*, such *Turn-coats* and *Tansy-crowns* that betrays Art with a kiss, and gives its Enemies occasion to revile it. Well fare those noble Souls then that are *Valiant* for the Truth, that firmly stand and withstand the shameful shocks of an illegitimate Fraternity, and won't have their Art deformed under the mouldy Name of *Reformation*; but will tread the Foot-steps of the legitimate Flock, and feed their Kids by the true *Shepherds Tents* : And had but these busie Companions kept themselves in their primitive State, the Common-wealth of Art had never been troubled with their noisy Schism and Sedition.

Should we abandon the Art of *Horary Questions*, we should deprive a multitude of People of the use and benefit of *Astrology*; For to One, that can procure his Nativity, there are Twenty-one that cannot obtain it, and even to them that have their true Radical time, there may occur many things that may induce them to make use of this Doctrine; For instance, A Person engaged in a Law-suit may be desirous to know its Success; or a Man may be obliged to a Sea-Voyage, and willing to know its event; or One may be inclin'd to Marriage, and desirous to know whether he shall have the Party intended or no; All which can no ways be truly decided, but by a *Horary Question* : 'Tis true,

true, if the Nativity be truly known, a general Judgment on those Matters may be given, by considering whether a Direction, Revolution, or Transit-befriends the Native in such concerns, or no; But it is the Doctrine of *Horary Questions* that gives a particular decision in the Business; For this Art not only supplies the want, but also mends the defects of a Nativity, in many matters of much moment: A doubtful Sum of Money owing, whether recoverable or no? An absent Party, whether Dead or Alive? A Ship at Sea, whether safe or no? Whether One shall succeed well or ill in the Partnership engaged in? Or find the Party at Home One would go to Speak with, may all truly be resolved by a Radical *Horary Figure*; but not by a Figure of the Radix: Therefore as it is a useful Subject, it ought to be encourag'd, and so much the more, because it is an Art that will recommend both it self and its Professors, if wisely managed.

Ars vera est, sed pauci Artifices reperiuntur.

Besides a thorow-pac'd knowledge in its Rules (which every Practitioner ought to have ready in his Memory) there is a Secret-knack in managing them, which makes one Man excel another: And so it is in the use of Physick, Law and Divinity, and indeed in most Arts and Sciences; and this is that part of Art that one Man cannot teach another, which justifies the old saying of the Poet, that a Man is born and not made an Artist.

Ars

Ars non habet Inimicum, præter Ignorantem.

The over-zealous neglect Art. The under-witted condemn it. Wise Men study and use it.

But because there are many Learned and Wise Men (in other respects) Enemies to our Art, that may be offended at our taxing them with Ignorance : Therefore we let such know, that we mean no more than that they are Ignorant in its Rules and Principles ; Ignorant in its Verity and Legality ; and Ignorant in its Innocency and Usefulness.

Multi multa sciunt, sed nemo omnia.

And tho' some Professors of Art have vainly thought, that to give way to Horary Doubts, was to lessen the Credit of the Radix : 'Tis only their mistake, for its neither against Art or Reason, saith the learned Sir CHRISTOPHER HEYDON, " That temporal Signifiers should augment
" or diminish the vertue of the Radix,
" sith Heaven never ceaseth its Influx ;
" but is continually stimulating new matter. We ought not therefore to lessen the power of Art in Course, to uphold the credit of a Radix, or make the Radix do more than it can justly pretend to, merely to make the Birth of the Mind useless ; for a Question truly radical cannot start

it self but at such a Notch of time, while the Heavens and Stars are acting upon the very Subject in hand, whence the Birth of the Mind, like the Birth of the Body, carries the whole story of the matter in hand, in its Forehead, and may be truly resolved without consulting the Nativity of the Querent : But where the Nativity can be had, the Artift may consult both it, and the Figure of the Question, between which he shall often find a Wonderful Sympathy; and Correspondence to his hearty satisfaction : For he shall either have the same Sign Ascending at the time of the Question that Ascended at the Birth, or a Sign of the same Triplicity ; Or else, the Ascendant in the Nativity, shall be on the Cusp of the House of the thing enquir'd after, in the Figure of the Question ; Or the Ascendent in the Question, will be the Sign on the Cusp of the House of the thing enquired after, in the Nativity : All which not only prove the Question Radical ; but also let us see the harmony that is between the Birth of the Body and the Birth of the Mind, and the real worth of Horary Questions.

As well may we disrespect the Doctrine of Nativities, as the Doctrine of Horary Questions, for this depends no more on the Radix, than that does on general Constitutions, as Eclipses, Comets and remarkable Conjunctions : Nay, the Doctrine of Horary Questions is a useful part of Genethliacal

nethliacal Astrology, and can neither be refused, nor abused by any thing but Pride or Ignorance. "Genethliacal Astrology" (saith the worthy BUTLER) depends "either upon the Birth of some Person" "or Thing; Questionary Astrology depends" "upon the precise time when a serious" "Question is asked, either by Letter or" "Word of Mouth : This way of Astrolo-
 "gizing (saith he) I am not so well skill'd" "in, nor am I so confident in its truth" "and worth, as of the other way by the" "Birth of Persons and Things; Yet so" "much have I try'd and practic'd of it, and" "perceived of the truth and benefit of it" "by my practice, that I do believe it" "to be a lawful, true and beneficial Study.
 "I will not deny (saith the famous Sir" "GEORGE WHARTON) but that many" "Things may be done in Horary Que-
 "stions by an able Artist, tho' not by" "Ignorant Pretenders. I have had Expe-
 "rience (saith he) of many Queries in
 "Art, which I have answer'd at the request
 "of some particular Friends, to my own
 "and the Querents admiration. HALY,
 BONATUS and our English LILLY,
 three great and good Astrologers, were
 great Proficients in, and great Propaga-
 tors of the Doctrine of Horary Questions.
 And for my own part, I have the truth of
 it so well rivetted in me, by a very
 large and plentiful experience, that to
 hear it flouted at, by either Malice or
 E 2 Ignorance,

Ignorance, is no more to me than to see Dogs bark at the Moon, or Clouds crowd to darken the Sun.

And for the Lawfulness of it, "He who
 "made the Heavens and placed the Stars
 "therein (saith that Learned Divine Dr.
 "BUTLER) for Signs and Seasons hath
 "no envy or dislike, that any Man should
 "Read what he hath Printed purposely to
 "be understood. So ORIGEN tell us, Hea-
 "ven is like a Book laid open, wherein
 "is contained all future Events, written
 "in those Characters the Stars. I have
 "read in the Tables of Heaven (saith JA-
 "COB speaking to his Sons, the twelve
 "Patriarchs) what shall in future befall
 "you and your Children. And its in the
 Tables of Heaven we read resolves to all
 lawful and pertinent Questions.

When *David* was at *Hebron*, the Men of
Issachar could tell their Brethren the *Israe-*
lites, that *David* would rise, and *Saul*
 would fall: And therefore their best way
 would be to stick to their new King, for
 the *Issacharians* were Men of understanding
 in the times, to know what *Israel* ought to
 do: They could tell that *Saul's* turn was
 served, and *David's* coming up: But how
 did they know all this? Not by Pro-
 phesy, for had they been Divinely inspired,
 then would they have been called *Prophets*:
 Not by skill in the Law, for they were
 neither *Priests* nor *Levites*, whose business
 it was to study the Law: Neither were
 they

Chron.
 2. 32.

they Scribes of the People, for those were of the Tribe of *Simeon*; but these were *Issacharians*. It follows therefore, that with any ease or smooth Interpretation *they* could be nothing else but learned *Astrolgers*, Men well read in the Heavens, so as to be able to answer an *Horary Question* in such a Case, as was then depending.

'Twas no less customary in *Samuel's* time to ask and resolve *Horary Questions*, for *He* could tell *Saul* what was become 1 Sam. 9. 10. of *his* Fathers *Asses*, that were lost. And tho' the Scripture does not expressly say after what manner such Questions were resolved; Yet it gives us to understand, by good Consequence, that they were performed by some Industrious Art, that was not acquired with out such Labour and Pains, as might reasonably command a *Gratuity*: But never any Information, either by the *Ephod*, *Vision*, *Dream*, *Revelation*, or any other kind of extraordinary and Divine Prophecie was ever known to be mercenary. No, it was our Saviour's expresse Command to his Disciples, saying, Matt. 10. 8. *freely will have received freely give*. So was it also the practice of all extraordinary Prophets in old time: Though *Elisba* 2 King, 5. 15, 16. had wrought a wonderful Cure upon the great *Syrian* Captain, yet would *He* take no *Mony*; because what *He* did was not by Art, but by *Miracle*. And now, if there was some *Study* in the Case, what could it be but by some Natural means? And

And if so, what Natural means could they be, but by skill in those means, by which it pleaseth G O D to govern the World, as by the *Ordinances of the Sun, Moon and Stars?*

Gen. 1. 14, 15, 16, 17, 18. *Moses among the Egyptians, and Daniel among the Chaldeans were well skill'd in this Art, for Moses was learned in all the learning of the Egyptians, and was mighty in words and in deeds. Daniel also with his three Companions were as well read in the Learning of the Chaldeans, and held in as great esteem for it. So Joseph was skill'd in Dreams, and concerning the Cup missing, asked his Brethren, saying, Wot Ye not that such a Man as I can certainly Divine? And indeed, Astrology had the happiness formerly to be familiar with such great and good Men. For as it derives its Pedigree from the highest Heavens, so it held converse with the highest Persons on Earth. More, with Princes and Prelates, that with Peasants and Mechanicks, having been ever approved by the holiest, entertained by the Wisest, and honoured by the mightiest Men living : But now, more is the Pity, this worthy Art (like a good fashion) is laid by; because it is taken up by every Clown and Clumsy-Fist, whose Pragmatical Pates have fancied themselves gotten through its *Dura* and *Pia mater*, ransack't the Cells and Substance of its *Cerebrum*, when they never yet perforated its *Skull*, nor pierc'd its *Pericranium*, its *Cutis muscula**

muscula, being their greatest profundity. Yet maugre all, that can be said or done, *they* must be bearding *Antiquity*, and bantering their Betters, to put a false Gloss on their dull discoveries, and a foul Vizard on the fair Face of Truth. Indeed, *Whalley's* Art may truly be called, *Natural Astrology*, in the same Sence Fools are call'd *Naturals*; for abstract it from *Common Astrology*, and its a right piece of *Natural Nonsense*. Therefore it is *Whalley* renounces the Doctrine of *Horary Questions*; because *Ptolomy* treats not directly of it. In the *Placidian Art* are no Rules worth a Rush for it; and *himself*, when a common Practitioner could find no verity in it; because *his* old Ignorance, or *his* new Malice, had taught *him* a prejudice against it.

We resolve Doubts by Rules and Precepts, rationally and experimentally adapted thereto, fairly founded on *Natural Signs* and certain subordinate Causes: Sacred and not Sortilegious: Artificial and not *Arbitrary*: only applying general Precepts to particular purposes, which all Arts allow, for Particulars have their manifest Causes in Art, as well as Generals. And tho' *Nemo particularia* is a *Ptolomeian* Aphorism: Yet, did not *He* mean thereby to infringe particular Predictions; but must be thus understood. In a Question of a Sea-Voyage, the Querent may be resolved whether it will be attended, with good or bad Success, and many material Matters there-
in

in may be told him; But the time when, the Place where, and the very Persons or Things, whereby they shall be brought to pass, is hard to discover. Sir *Cloudfly Shovel* might have been told, that his Ship, himself, and his Ships-crew, would certainly be cast away in that Voyage; But not that it would be on the 22. day of October, nor on the Rocks of *Scilly*. Or for want of good observation.

Thus we may see, that it is not necessary, but nice *Particulars* meant, by the *Nemo Particularia* : For *Ptolemy* himself treats much of *particular* Predictions, and if He do not specify *Horary Questions*, yet seeing it is a *particular* part of the Art of *Astrology*, founded on a rational Radix (the birth and efforts of a strangely affected mind) and a judgment thereon drawn from the same Rules, founded on the same Principles as other parts of the Art are: It therefore ought to be held in high esteem by all legitimate Artists, as a true and legitimate part of the *Stellary Science*, tho' the prejudicial Brood ridicule it, and bawl out to have it Buried, and exploded for *and injurious Intrusion* : Not because it is not true and Lawful; But because their hearts were too proud, or their heads too poor to understand it, or their Fortunes too great to practice it, and thereby are deprived of a right acquaintance with its worth and usefulness. But much may we wonder at this our un expected *Antagonist* (who not
only

only dedicates *his Pamphlet* to a publick Practitioner in the Art; But also *himself* some time to my certain knowledge practised in't, when *he* publish'd *his Bills* in *Salisbury Court* to resolve all Lawful Questions in *Astrology* that *He* should dare to take up the Cudgels against *it*, and so rudely beat up Dirt in the Face of *that* which had many times put Bread in *his* Mouth, and Mony in *his* Pocket; But now *he* has publickly declar'd it a Cheat, and therefore in Conscience ought to restore what *he* has so Fraudulently extorted from his Clients, or give some plenary Satisfaction for the same, and not to think *his* ridiculing the Art, and more able Artists can make *them* a sufficient Amends for their Misfortune.

*All Arts do either fail or hit,
According to the Students wit,
Or th' Int'rest may accrew from it.
And Malice is of such a paint
'Twill make a Devil of a Saint:
But Walley's Malice and his Wit,
Is like a Plott that's all B—sh—t.
Henceforth are banish'd all our Fears,
And th' Ass discover'd by his Ears,
Horary Doubts will still stand buff;
In spight of this Placidian-Huff,
And foil him both at Kick and Cuff.*

“ Let it not trouble any Man, saith the
“ mighty MORINUS, that I pronounce
F “ Sixtus

“ *Sixtus ab Hemingra* (whom the Enemies
 “ to Judiciary Astrology so much glory in)
 “ to be a very Ignorant Fellow. So say I,
 let it not trouble any Man, that I pro-
 nounce *Whalley ab Hybernia a Sixtus Secun-*
dos, an Ignorant and malicious Adversary
 to true Astrology in general, and to the
 true and useful Doctrine of *Horary Que-*
stions in Particular.

“ I can easily make it appear, saith the
 “ aforesaid MORINUS, That *Cardan* and
 “ *Ptolomy*, both being too much addicted
 “ to universal Causes (not well weighing
 “ Particulars) did lead Posterity into no small
 “ Errours. And so is it now a days ; some
 Men poring too much on General Precepts,
 neglect and discourage their application
 to Particular purposes, that are exceeding
 useful and necessary in Practice, the which
 in a knowing Man is very malicious, and
 in an ignorant Man rash and foolish, de-
 frauding G O D of much of the Glory due
 to Him for his creating the Heavens, and
 ordaining them for Signs and Seasons, in
 the Body Political, as well as in the Body
 Natural. Let them be : Let them all ge-
 nerally be. Yea, let them all continually
 be for Signs and Seasons, and to insure all
 Things the Days, Nights and Years pro-
 duce. Let them be, in spite of all that
 are Enemies to their worth and being.



The Absurdities in Mr. Whalley's Treatise of Eclipses Answer'd.

IN his Epistle to the Reader, there is little worth Notice, the old sort of Cant canvass'd about; as is to be found in most of his Writings: *Long look'd for is come at last*, saith he, and truly those that *long'd for it* may well be judg'd to have as depraved appetites, as those that *long to eat Coals, Dirt and other toolish trash*, that takes off their desire from wholsom Food.

It's against his nature to Apologize for his Brats; tho' hardly one of them to be found without an *Apology*: Indeed they all require it; But none of them deserve it, being as meanly *qualified to speak for themselves*, as any I ever read; And if we abstract from them, what we own in our *Common Astrology* (as he calls it) I know no use for what remains; but to make *Wast Paper, light Tabacco*, or make *Bumfodder*, and the *Eagle-Eyed World* must see no further than a *Wren*: If they deem it otherwise; What a lusty Library of artless

Art should we have then if no Books were admitted, but the Works of the Monk *Placidus* and a few more noisy *Placidians*, if this be not a putting a slender value upon his time and a mighty mind to make himself ridiculous and a laughing-stock to the multitude of Orthodox Students? I know not what can do it : Therefore those that have a mind to be gull'd by Cobling Quacks and the specious Nonsense of *Placidian* Rhetorick let them, we will still abide by the rational and truly tryed Rules of Art, and not turn Novices again after some Decanates of Years hearty satisfaction in its Study and Practice.

It would be too severe, saith he, for One scabby Sheep to destroy the Fock, and yet himself being over-run with the Itch of Placidianism, would fain send all to that loathsome Lazaretto : But let them scrub on among themselves, we'll bear no Bob with them ; but keep our selves clean and fit for better Company, not being so much as touch'd with their Infirmities and artless Dispensations.

He has told us, he says, in some of his *Almanacks*, that tis not one Swallow that makes a Summer, nor one Field of Corn a Harvest, That 'tis not the Ignorance and Abuse of a few can make all the World such, and that among Tares there is some clean Corn.

Well done Mr. *Whalley*, much thanks to your great skill and kindness, you have told

us a deal of rare News, we like such Men mightily that are so free to instruct the unwary, as they must needs be that knew not those Things before.

In respect to *Nativities*, saith he, *the time of Birth being known, nothing attends any Person but by the Primitive Astrology may be foretold.*

By *Primitive Astrology*, he means *Placidianism*, and yet this infallible Art hath fail'd them as much, as the *Common Astrology* can do, in Predicting the **FRENCH-KING's** Death, and other bold Presages of the infallible failable *Placidians*.

No other Art, he saith, can come near it, but **HIT** or **MISS** for a **COW-HEEL**.

Sure when Mr. *Whalley* was a Trader in **COW-HYDES**, his Wife dealt in **COW-HEELS**, 'tis such a mighty affected expression with him: Well, seeing he has made use of a **COW-HEEL** for his Phrase, we'll take up a **COX-COMB** and a little Paraphrase upon him.

Indeed, saith he, there is little more to be said for the *Astrology*, which hitherto hath been common among the English, for tho' there are many great Volumes extant upon that Subject, there hath not been any other, as yet, ever published in the English, but by the Ingenious Mr. John Partridge, his *Opus Reformatum and Defectio Genitura-rum*, and yet several of their noisy Authors are yet living to see them detected, and the following Treatise among other Things contains some thing to that purpose.

'Tis

'Tis a mighty Piece of News indeed to see the brightest Truths *detected* by hold Detractors, or to hear a Thing rail'd at that cannot be refuted : God forbid that every Woman should be a Whore, that is so called by a foul mouth'd Strumpet, or that our Art should be thought so inconsiderable, and we such Blockheads, as *Whalley* has vainly and vilely insinuated : No, No, there is not one of those *Volumns* he so vilifies; but is worth a Cart-Load of what has ever yet sprung from him, or any of his Fraternity : And what a desperate detraction would it be ? to renounce the Worthies of all Ages and trust to none but *Placidus*, and *Ptolomy Placidioniz'd* ? And here at Home, to reject the famous LILLY, the renowned GADBURY, the admired COLEY, the great and learned Sir GEORGE WHARTON and many more Authors of great Ingenuity and Experience, whose Works will live in a great and good esteem among grateful Artists, when the railing and ratling Rags of *Placidianism* will be held in scorn and contempt, and its Authors no more regarded than poor French-men with their *Ra-ra-Sbo's*, fit for none but Children and Fools.

The whole Subject, saith he, is in almost every Chapter sprinkled with controversy, but wholly desig'd to suppress Error and advance the Glory of the Primitive pure Ptolomean Astrology.

The whole Subject is sprinkled with Tautology

logy and Nonsense, tending to the making Men loath *Placidianism* and all such pragmatical Promoters of it : Therefore a fine Spark to *suppress Idolatry* and Schism, when the whole Gallemawfry of his Discourse favours of little else : He can do nothing less than imitate the first Schismatick, *i. e.* Lucifer, for having separated himself from the true Rules of Art, he useth a restless endeavour to procure a general Seduction, and having espoused the Cause of an Idol, would have all bow their knees to it, thinking his calling it a *Primitive* and *Ptolemeian* Deity will prove a mighty taking Hook to catch Gudgeons, being bait'd with a *Monk's* head ; Else what means he by so boldly calling *Ptolomy's* Astrology, the *Primitive* Astrology, when good Antiquity derives it from ADAM, and that from thence all Ages produced many famous Astrologers before *Ptolomy* had his Being, and since his Time have many Worthy's made Improvement of the Art.

The learned BUTLER, in his defence of the Art, tells us, " That which is to be
 " called *true Astrology* is the Summary of
 " all the skill and knowledge, which by
 " times the observation and experience of
 " the whole World of Ages hitherto hath
 " collected and communicated down from
 " hand to hand unto us of this present
 " Age and Time, concerning the constitution of Heavens and Heavenly Bodies,
 " their Natures, Motions, Configurations
 " and

“ and Operations, according to their Ef-
 “ fential and Accidental Positions and Sig-
 “ nifications. This is the Art we study and
 practice, and is indeed the true, genuine,
 judicial Science of the Stars, which every
 legitimate Sort of the Art ought to defend
 against all Schismatical Detractors, as well
 as against the common Adversaries to its
 worth and being. This is the Art *Whal-*
ley and his Fraternity calls *Common Astro-*
logy in a common and scoffing manner,
 from which they would seduce the unwary
 Students therein, and bring them over to
Placidianism, under the specious, tho’ in-
 deed, idle notion of *Primitive, Pure, Pto-*
meian Astrology : Therefore were it not for
 the sake of what we find in his Writings
 conformable to our *Common Rules* of Art,
 they should soon *be committed to the Flames*,
 or torn to Raggs and thrown to the *Dung-*
hil, as the most fitting Place for them. So
 having done with his *Epistle HIT or MISS*
for a COX-COMB, we will now have at
 his *Sprinklings*.

IN Chap. 1. (telling us what we learn
 from Eclipses) he saith, *The whole Globe*
of Earth and Water makes but one round
Body, and that not Fixed, but Moveable.

Well done Sir ! But not so well neither,
 it should have been spoken a little more
 under the Rose ; because it reflects upon the
 great *Ptolomy's Infallibility*, for it's against
 his notion of the Worlds System : But 'tis
 not

not the first time Truth hath forc'd its way through the Pen of an Adversary, nor yet is it the first time Mr. *Whalley* has written Contradictions.

In his Annotations, on Chap. i. B. i. of his Quadripartite, he saith, *'Tis plain that Ptolomy either was unacquainted with the Heliocentrick Aspects, or otherwise thought them of no Efficacy in respect to Bodies and Things Sublunary.*

Now its plain to any intelligent and impartial Reader, That if *Ptolomy* was unacquainted with *Heliocentrick Aspects*, then was He ignorant of the *Copernican System*? Or if He was aware of them and thought them of no efficacy in respect to Bodies and Things Sublunary, then was He guilty of a great Absurdity? For its a mere piece of Nonsense to own the *Copernican Opinion* of the Earth's Site and Motion, and deny *Heliocentrick Aspects* and Influence: But *Ptolomy* was either Ignorant of the *Copernican System* or rejected it, for He either instituted or recommended another System much different from that of *Copernicus*; Therefore erred egregiously if the *Copernican* be the true One, as Mr *Whalley* says it is, and thereby has proved the great *Ptolomy* failable in the Fundamentals of the Theory of Art, and if so, then is it as likely that he might fail in the Practical part thereof; And so Master *Whalley* having taken a deal of Pains to spin an Infaillible Thread unawares (witty

Man) clapping a light thereto snapt it
 asunder. Now if to salve the matter Mr.
Whalley should say, *He* was infallible in
Astrology, tho' not in *Astronomy* : Then
 would he again be Guilty of a gross Ab-
 surdity, or at the best make it a very
 doubtful Business? For if he will not al-
 low, that that which at some time or in
 some Thing faileth, may also fail in ano-
 ther : Yet cannot he deny but that That
 which at some time or in some Thing
 faileth, can never be accounted infallible?
 But now if Mr. *Whalley* should say again,
 that *Ptolomy* was infallible in some parts
 of the Art of *Astrology*, tho' *He* failed in
 other matters relating thereto ; Then would
 he tells us another foolish Tale ? For at
 that rate every old Woman may lay claim
 to Infallibility and be as good at it, as the
 best *Placidian* of them all.

In Chap. IV. Page 22. he saith, *There is
 no Perfection under the Sun, and that tho'
 One Man may be abundantly more univer-
 sally learned and knowing in the General than
 another, yet he of the much lesser Learning may
 be much more knowing in some one Particular.*

Here he comes home to us, and grants
 us our desire, for this is it we contend
 for, and is that which gave occasion to
 the Industrious of all Ages to correct and
 improve. But then in Chap. VI. Page 73.
 he tell us, *That he verily believes Ptolomy
 understood the Art of Astrology to its greatest
 Perfection.* Whereby we may see (unless
 wilfully

wilfully Blind) his Writings are as harmonious, as a Harp and a Harrow, and so that *he* can but besprinkle the *Common Astrology* with his Vinegar Spittle, *he* cares not or heeds not how *he* beslavers his dear *Placidianism*.

Next *he* sets up a Puppet of his own making, and then lets fly his Pot-Gun-pellets at it; That when an *Aspect* is form'd, as signifies such and such Weather, we never consider the mediating Moon in the Business, which is a cause we *Common Astrologers* so seldom succeed in our *Predictions*.

Thus can this over-sharp sighted Antagonist easily espy a Mote in our Eyes; But leaves us (because we are weak discerners) to behold the Beam that lays apparent in his own: Nay, so Barbarous is his Disposition, that *he'll* blow Motes in our Eyes, and then make an Outcry and Clamour against us, tho' we succeed better in our *Predictions* than *he*, or any of his noisy Rout. My best Opinion of Mr. *Whalley* is, that *he* is a very stout-hearted Man, and were his head equal thereto, *He* would be an unwieldy Opponent; but *Dat Deus immiti Cornua curia Bovi*. Curst Cows have short Horns, and we know what Creature it was that burst in striving to swell it self into an Ox. *Ne Hercules contra Duos* is an old Addage, and *Ne Sutor ultra Crepidam* is another, both which Mr. *Whalley* makes little account of, for *He* dares encounter many Two's, and venture beyond the

the largest Last, in undertaking to stirrup the stoutest Champions that ever stir'd in defence of the Cœlestial Science : The great MORINUS must be disturbed by this great Dust-disturber, and besure the lash must be made long enough to reach all *Common Astrologers*, tho' they are not at all concerned in the Matter, for none of them (that we know) do hold *that the Influence of the Stars consists in their Light only, nor only in their Virtue*, but in both : And so Sir CHRISTOPHER HEYDON is to be understood : And therefore when either of the Luminaries suffer in their Light, it also suffers in its Vertue, and so its whole natural Influence must be infring'd; But if, according to the Sence of *Morinus*, *the Influence consist in the Light only*, as (he says) *Placidus hath most ingeniously prov'd*, then will the Opinion of *Morinus*, concerning Eclipses, stand fast maugre all the little reasonings of *Whalley* against it.

Next he reprehends the *Common Astrologers*, for pretending to set a Figure before hand to the middle time of an Eclipse, and for delivering a Cabalestial judgment thereon, reflecting on the difference and uncertainty of *Astronomical Tables*, just like a *Common Adversary to Art*, as well as a factious Professor thereof. I wonder how he dare trust to an Ephemeris upon any emergent occasion, or indeed to any *Astronomical Tables*! But stay for the celebration or commencement of every Cœlestial Congresse,

grosse, and so make all his Dictionis in the present Tense, and not pretend to Predict any Things; But what is (*in esse*) and then *Hee'll* soon be accounted a most Moustrous Conjuror, and let us see wherein his Art excells ours. We contenting our selves with Predictions or Foretelling Things to come; But the *Placidians*, with their unlucky Art, can foretel Things that are: We can foretel the time of an Eclipse, and by a *Figure set to the middle thereof* can foresee and foretel its Signification and Effets, as well as he that stays till its celebration, which shews us that *Astronomical Tables* are not so defective, as *he* would insinuate, nor we such mighty Dolts for vouchsafing them a reasonable Fidelity; But let us *come more close to the Matter*, as Mr. *Whalley* says, and see how close *he* has laid his Malice and Ignorance together against *Astronomy* and *Common Astrology*: And herein we go no further, at present, than comparing the *Figure set to the middle time of the Solar Eclipse in September 1699.* by Calculation with his own *Figure set by Observation*, whereby we shall plainly see what mighty Reason *he* hath for his reasonless Cavils and capricious Carplings against us. Now whether this Observation *he* boasts of, was an Observation by Instrument or a common Ocular Observation, *he* tell us not; But be it, which it will, *he* present us with a Scheme set thereto according to his own humor,

which

which *he* thinks totally eclipses ours; But, alas! it serves only to eclipse the great acquaintance *he* brags to have gotten with *Astronomy* and *Astrology*, and to let us see that *Common Astrologers* are Men of much more Art and Honesty, than Malicious and clamorous *Placidians*. Now by comparing his Scheme with ours, we shall find the same Signs upon the Angles in both, and within few Degrees of each other; Mars in the Tenth, and Saturn in the Fourth, in both, and within Orbs of an Opposition, Mars Direct and Saturn Retrograde in both; Venus locally in the Tenth, Jupiter in the Second, Mercury in the Twelfth, Retrograde; and the *Eclipse* virtually in the Eleventh in both *Figures*: So then we see the Planets placed in the same Houses of Heaven in both *Figures*, which is what Mr. *Whalley* must needs be sensible of, before *he* wrote his invidious Pamphlet; or else, *he's* a fenceless Animal, very unfit to cudgel either *Astronomy* or *Astrology*, unless with Ignorance and Rudeness: Nay, *He* tells us, *Saturn and Mars, the two Malignants of Heaven, are Rulers in that Eclipse*; And so was it told us (long before the *Eclipse*, and long before his publication thereof) by the Author of *VOX LUMINARIUM*, and other *Common Astrologers* who also told us the Influence and Effects of such *Rulers of the Roast*, much like himself; And therefore his *Bumkin-Ship* might have applyed the *Bumbast-stuff*

to *Placidianism*, as well as to *Common Astrology*. But his *Dilemma* has two Horns, and if One miss us, we are sure to be push'd the harder with the other; For,

Suppose we have the true time of an Eclipse, yet do we err in attributing its effects according to the arbitrary Division and unnatural Signification of the twelve Houses, whereas Ptolomy made Use of no more than the four Angles.

Here he's at his old Trade of arguing, *ab Autoritate Negativo*: What Ptolomy wrote not of, cannot be; and yet Whalley vouches the Sun to be the Center of the World, which Ptolomy never wrote of. Gallen wrote nothing of the Art of Chymistry, as it is now adays Practis'd: Therefore there is no such Art, tho' Whalley votes for it. But seeing all grant the Division of Heaven into four equal Parts to be Natural and True; Why may not its Division into twelve Parts be accounted as truly Natural, seeing every one of the four Angles claims to it self a Triplicity of its own Generical Nature, by which Heaven is Naturally divided into twelve Parts, called Houses, the which none but Fools will call Arbitrary and Un-natural? Nay, He imposeth upon the unwary a false Story concerning Ptolomy, for Ptolomy calls the Eleventh House *Bonus Damon*, and the Twelfth House *Malus Damon*, which plainly shews us, that He took notice of more Houses than the four Angles.

He

He also imposeth another false Story upon Common Astrologers, in saying, They depend wholly and solely upon the bare Position of the Planets in the Houses, when they constantly both in their Precepts and Practice take notice of the Planets Configurations, and various Positions in their Orbs and in the Zodiack as well as in Mundo: Therefore He is here, as in many other things a false Accuser of his Brethren, and so that He can but get an Ill-gotten Credit among his Placidian Fraternity, He cares not how He exposes his Malice and Ignorance against regular Art and legitimate Artists. See with what Pride and Contempt He tramples on the learned, and calls them Men designed to impose Whimsies and Delusions, and (for Proof of his audacious Inveſtive) cites the rational and experimental Truths they have asserted. " We know, saith Salterius, by daily experience, that Tumults, Seditions, " Plagues, Famine, Storms of Hail, Inundations and Calamities of several kinds, " are the Concomitants or Followers of Eclipses of the SUN. Without doubt, saith " Causinus, the World being troubled, by the " Defect of the Luminaries, is ever attended " with Diseases and sad Accidents, as daily Experience teacheth. And do we not " know, saith Pencer, that the Signification " of Eclipses hath in all Ages prov'd ominous. These Golden truths He would obnubilate and stigmatize the worthy Authors of them, to make way for his irrational and Contrary

exper

experimental Insinuations: The Colours of *Eclipses* are held in such esteem with him (because *Ptolomy* hints something of it) that He makes it a main Argument against our judging the effects of an *Eclipse* before its Celebration; and urges the Nature of the Planets and other Stars to be suitable to their Colours; But the Colours of the Stars are essential and eternal whilst the Stars have their being, whereas the Colours of *Eclipses* are only accidental and temporary, varying, many times, much in the time of the *Eclipse* : Therefore his Comparison is vain and ridiculous, and so is his dependance upon it; Besides when He hath waited for an Observation, Clouds, Fogs or Mists, may disappoint him of its time and Colours, and then must we conclude its Vertue and Operation lost too? Such a Conceit would better become the cloudy Brain of a Clod-Hopper, than such a mighty Master of Art, as this Master Comptroller. His Condemning those great Observers, before Noted and Named, and all that vouch *Eclipses* always to signify Mischief, proceeds from his conceit of their Benevolency when *Jupiter* or *Venus* have the Rule of them; as if a Particular could enervate a General, or that the Luminaries were made dark to signify more lightfulness to us : But suppose such *Eclipses*, where either of the *Fortunes* bears sway may import some Accidental Good : Yet, doth not that infringe their General Malevolency?

'Tis meer Nonsense to think the Eyes of Heaven should wink at Mortals for an approaching Good only, but rather to intimate their makers displeasure, and *Item* them to prepare for an amendment by a Menace : Therefore Mr. *Whalley* deserves a Reprehension for *Imposing such Whimsies and Delusions*, as ought to be hift out of the Pale of Art by all true Lovers of Reason and Experience; as if he had been born only to banter *Truth*, to revive old *Fables* and promote Schism in Art and Sedition among Artists. Truth it self is not truer then that when *Jupiter* or *Venus* are Rulers of an *Eclipse*, and Retrograde, Peregrine or Combust, we are molested with their Infirmities and Delinquency, for every Planet varies its Influence according to its various Position and Configuration, and those parts of the Body under the Influence of *Jupiter* and *Venus*, are incident to such Diseases as know how to disturb the Patient, as well as those under the tuition of *Saturn* and *Mars*, nor doth all the Mischief a Man meets with always arise from reputed *Knaves* and ill natured Men; But sometimes (accidentally) he is prejudic'd by such as are esteem'd Honest and Good : Therefore all the Good we are blest with proceeds not from *Jupiter* and *Venus*, nor all the Evil from *Saturn* and *Mars*, as Master *Whalley* most absurdly prattles; What greater Evils are there among Men, than those signified by the Conjunction of *Sa-*

urn and *Jupiter*, tho' He twattles of *Solar Eclipses*, the which (tho' of great import) yet not comparable to Conjunctions of the Superiour Planets? So also doth the Conjunction of *Mars* and *Venus* stimulate much Mischief, Adulteries, Fornication, Incest, Vile and Voluptuous Courses; Notwithstanding *Jupiter* is said to abate the Malice of *Saturn*, and *Venus* the Malice of *Mars*, all which plainly evince (to those that are not wilfully blind) that *Jupiter* and *Venus* can now and then have a finger in Mischief, and cloud their general lustre of being Fortunes: Therefore his Doctrine of constant Benevolence in those Planets is much more absurd, than the Doctrine of Malevolence in *Eclipses*.

It is also absurd to affirm *all the Good* to proceed from *Jupiter* and *Venus*; and yet to tell us, *that above all the Planets and Stars, the Sextiles and Trines of the Sun are the most friendly*: So it is also a Blunder to say, That as *SOL* gives *Light* to *all the Stars*, so he robs them again of it when they are in Conjunction with him: Whereas he only lends them *Light*, and they gratefully repay him; both which are done according to the Laws and Order of Nature, and therefore ought not to be called *Robbery*.

He likewise blunders again when he tells us, *the Sun is (like a wise Ruler) placed in the midst of the Creation, and presently to say, as the Head is to the Body, so is the*

SUN to the rest of the Planets, when every one that can eat an Egg, knows that *the Head is not placed in the midst of the Body*, nor do Rulers always pitch their Tents in the midst of their Dominions : And thus his whole design (in sowing a little Corn) is to sprinkle many Tares among it, a little Art and much nonsense ; the truth is He seems to be a Man of a round Judgment ; But his Imagination is too long, and his Memory too short. By his Imagination, He thinks to over-reach all others, but shamefully over-reacheth himself ; and his Memory being too short, makes him guilty of Tautology and fulsom Foole-ries ; Nothing else could move him so sharply to reprehend us for trusting to the Calculation of an Eclipse beforehand, and by and by to tell us of One that would be on the 1st. of May 1706. much like that for greatness on September the 18th. 1699. that it would be visible to all Europe, Asia, and America, and at London its greatest darkness would be about Nine in the Morning ; but at Dublin about half an hour sooner, and that Cancer would ascend at the beginning of the Eclipse (as indeed it did most time of its continuance, tho' be saith Leo) and that Ireland was much threatened by its violent Effets.

Ha ! Ha ! He ! is this the Man that so tartly taunts Common Astrologers for pretending to set a Figure to the middle time of an Eclipse according to Calculation, and making

making Predictions thereon, before they can vouch its truth by Ocular Observation. Thou Art inexcusable, o Man! for condemning thy Brethren when thou Judger dost the same things, or did some Wandering, Demon tell thee all this of that Eclipse! If so, then keep, that to grace Placidianism, for we Common Astrologers meddle not with such Familiarities.

As vain and idle is his citing Ptolomy and Sir George Wharton, to prove Eclipses of the SUN to be the chiefest cause of Mundane Mutations and universal Events of Cities and Towns, when neither of them mean any such Matter, for (omitting here the change of the Absydes of the Superiour Planets, the SUN's Eccentricity, and the Obliquity of the Zodiack) the three fold Conjunction of Saturn and Jupiter, Comets and Blazing-Stars are by them held greater Signs of such Mutations, than Eclipses: But He loves to deceive his Reader by an Elench a dicto, or Pars pro toto; For else, He would have read out the whole Lecture. and shown wherein the Doctrine of Eclipses are said to take precedence; Namely, because that from their Observations the primary Foundations of the whole Body of Astronomy are confirmed, evinced and demonstrated: Indeed Eclipses are the chiefest of Luminarian Causes; But not the Chief and most powerful Stellar Causes: No, the Luminaries are the Media's not the greatest, nor the least Causes of mundane

dane Mutations. Well! Now let's see how we can stand the Shock of *his* Sonorous Nothing; the Bell-weather of *his* bleating Flock; the Master-drop of all *his* Sprinklings: For,

Suppose we had such true Tables, as we might supputate the time of an Eclipse or Ingress truly, yet is our Laziness and Ignorance such, that we compute not the Planets places aright; because we only consult their Longitudes without regard to their Latitudes, by which means we content our selves with their false Places in the Ecliptick.

To compute for our Laziness and Ignorance, He presents us with a Mefs of Malice and Nonsense; He presumes we understand not the Nature and Difference of Longitude and Latitude; Or if we do, our Laziness will not allow us the right use of them: But sure we know as well as *his* Worship, that the Zodiack comprehends Longitude, Latitude and Declination: We also know their distinction and use much better than *his* bold presumption, and yet do not hold our selves obliged by the Rules of Reason and Experience to use them in *his* senseless Sence: And for our dissent we can demonstrate by Diagram, Reason and Experience, much better than *he* has brought against us: Therefore let *him* give us a true state of what *he* would oppose and defend, and bring forth *his* strong Reasons; then may *he* justly expect a reply suitable to *his* desert: 'Tis better
Reason

Reason and more ample Experience (that must convince us) than any ever yet sprung from *his* Pen or *his* Patrons either : We know too that our Ephemerides-Masters do generally exhibit to us the *Latitudes*, as well as the *Longitudes* of the Planets, and leave us to make what use we please of it, and so might Mr. *Whalley*, or any of *his* *Placidian* *Babes*, without such flouncing and flouting at us for not *adhering* to *their* Toys and Trifles : For we are sure the Stars Influx much more according to their Longitudinal Positions and Aspects, than according to their Latitudinal Positions and Aspects : Tho' *Latitude* impedes not but that two Stars, in Conjunction or Opposition, may be moved in the same Circle passing by the Poles of the Zodiack, and the other Aspects make no difference worth notice ; But *Latitude* is the deviated Place of a Planet, and not his true Place in the Ecliptick : Therefore vainly is his Latitudinal Position, called his *true Longitude*, for *Latitude* and *Longitude* are two distinct Things, and have their distinct uses and significations : So that 'tis the *Placidians* (and not *Common Astrologers*) that impose *their* false Places, and the false *name* of *their* Aspects.

Lastly, let us now Sum up *his* *Somes* Heath cast up against us ; the Total whereof we shall find to be a *Summ* of Pride and Ignorance, as is (indeed) the whole of *his* *Sprinkings*.

SOME

SOME modern *Astrologers*, have in *SOME* measure, at *SOME* times, upon *SOME* occasions, and in *SOME* things (but not aloways nor in all Cases) adber'd more closely to the Doctrine of *Ptolomy*, and allowed that *Eclipses* where *Jupiter* and *Venus* held Dominion were not *ALWAYS* or *AT ALL* ominous, as the generality of our *Modern Astrologers* (excepting as aforesaid) dreamed.

Whether *Mr. Whalley* was sleeping or waking when He penn'd his *Invective*, I can't easily determine; But sure I am, He talks like One in a *Dream*. In and Out, a Random-Rout He makes on't: Between *ALWAYS* and *NOT AT ALL* is a vast difference; And if *Eclipses* be not always Ominous, then sometimes they signifie nothing, and then what's become of his tattle against *Morinus*? And also, what becomes of what He pretends to inforce from *Ptolomy* and *Sir George Wharton*, that *Eclipses* are the prime and grand Causes of *Mundane Mutations*? *Memorem mendacem esse oportet* is a good old *Memento*; But *Mr. Whalley* had forget it. 'Tis as likely that *Jove* or *Venus* should produce no Person deformed in Body or Mind, or that all should be Rich that are signified by them, as to affirm *Eclipses* have no Malevolence in them, when either of those Planets beate sway: But we know there are good and bad Wits, Handsome and Deformed Bodies, Rich and Poor Persons, born under every Planet, according to their Position

and Configurations : We are beholden to *Saturn* for Memory and all great Memorandums : To *Jove* for Judgment, Law and Religion : To *Mars* for Apprehension, Courage and Fortitude : To *Sol* for native Heat and Vital Spirits : To *Venus* for Procreation and Delight : To *Hermes* for Imagination, Speech and Discipline : And to *Luna* for radical Moisture, other necessary Humidities and changeable Dispositions, which She acquires and conveys to us by her frequent Conversation with the other Planets and Stars ; Which tells us *Mr. Whalley* is much too much Bigotted to *Jove* and *Venus* to affirm, that *All the Good usher'd to this Terrestrial Globe is ever administred by them* : The Spleen of Man is truly said to be under *Saturn*, the Gall under *Mars*, whose use and faculties are as necessary, as the Liver which is under *Jupiter*, or the Reins which are under *Venus* : The Intemperance and Disorder of the one being as prejudicial to the whole, as the other : Pluresie and Peripnumoneia are Diseases under *Jupiter* ; *Morbus Galicus* and Gonorrhea are under *Venus*, which are Diseases both troublesome and dangerous.

When *Jove* bears Rule in an *Eclipse* and is ill dignified, the Good he naturally signifies will be much degenerated, and changed to feebleness and untowardness : He then stimulates a Pragmatical and Schismatical disposition among People ; more Craft than Courtesie ; more catching at

shades than substances; a mere Out-side shew of Charity; more Jest than Justice; more Pikes and Pick-thanks, than Piety or Pitty; more Idleness than Industry; more Poverty than Plenty: The truly Religious will suffer much; many good People be much prejudic'd in their Estates and Reputation; Neighbours and Relations will be more remiss in their Duties and respects to each other; a Spirit of holy Hypocrisie and deceitful Piety will be regnant among Professors.

When *Venus* bears rule in an *Eclipse* and Ill dignifi'd, she signifies much defect in Procreation, False Conceptions, Abortive Births and hard Labours; much Mischief in matters of Love and Lust; many untoward Matches and Marriages; many disappointments in Sports and Recreations; Gluttony and Voluptuouness will be too much in use, and too many prejudic'd thereby.

Those Truths must be confess'd by all that own *Jupiter* and *Venus* subject to Essential and Accidental Debilities in their Transits (as other Planets are) or else *they* must vouch *then* Priviledg'd from such Mutations; and then we shall know what further Answer to make them.

When *Saturn* or *Mars* bear rule in an *Eclipse*, and well dignifi'd, they do not signify such dark and dismal Evils, as when *they* are Ill dignifi'd; but much Accidental Good according to their Natures and Positions.

Those

Those Planets that are well beheld by an *Eclipse*, will produce much Good to the Persons and Things signifi'd by *them*; But those Planets the *Eclipse* afflicts, will procure much Mischief to the Persons and Things by *them* signifi'd: Also the Persons and Things, signifi'd by the Square and Opposite Points of the *Eclipse*, will be much prejudic'd; But those signifi'd by the *Eclipse*'s, Sextile and Trine, will be benefitted by the Influence of that *Eclipse*.

And thus doth every *Eclipse* signify some Good *per Accidens*; But always much Mischief *per Se*: Therefore when *Saturn* or *Mars* are in Conjunction or Opposition to an *Eclipse*, they much augment the Evils signifi'd thereby. So when *Jupiter* or *Venus* are in Conjunction or Trine to it, they much moderate its Evils; but not annihilate *them*.

Nor is it to be called *Arbitrary and Bum-bast-stuff* to hold the Persons and Things, signifi'd by the Houses *Saturn* and *Mars*, are in, to be Infortunated; and those where *Jupiter* and *Venus* are, to be Fortunated; More, than it is to account the Signs Afflicted, or Befriended by the presence of the One or the other, seing not only good Reason; but also daily Experience confirms the Rule, and so makes it a firm *Maxim* in Art; and those that deny it, firmly obstinate in Malice and Ignorance, for the Calculation of the twelve Houses is as *Natural*, true and useful a Doctrine, as any part of

the Cœlestial Science; Much more to be admired than the best of *Whalley's Bumbast Sprinklings*, and the *Régitemontanian Division* (truly call'd rational) will stand the Shocks of all *Placidian Shifts* and *Sham-demonstrations* against it : And so Farewell, *Mr. Whalley*, till you come again with more Art and Honesty, than you could now afford us.

F I N I S.



